

621 close resemblance. Comparison however, is difficult since the Pima
 197 have undergone such rapid acculturation in recent years. Kino,
 visiting these people in 1689, before they had received the name of
 Papago, found them in close communication with the people of the
 Gila¹ from whom, apparently, they had learned to receive him
 "with arches and crosses." This communication continues, many
 of the Archie people having relatives in Pima country and going
 there regularly to help in the harvest.

621 The Archie group was the one furthest from Spanish influence
 197 and acculturation has been slower there than in the south. Few
 177 of the people speak Spanish and few over forty speak any English.
 [191] They did not begin to keep cattle until long after the southerners.
 Basketry still flourishes among them and even the old plaiting
 technique is occasionally found. They retain many of the old
 ceremonies abandoned elsewhere. The important Puebloan cere-
 mony of the Wiikita "belongs to them because it is they who have
 the songs and the scraping stick." They have also, in every village,
 the old ceremonial leader, in addition to the modern "governor"
 and have usually an ancient round ceremonial house. Aapap and
 apki sibs predominate and are the ones featured in ceremonies.

621 The Archie division includes four village units, that of Archie
 itself, Mesquite Root, Akchin, and Komelik. These have a closer
 approach to federation than have any of the other villages,
 acknowledging the Archie chief as their leader, much as the Pima
 acknowledged the chief at Sacaton. Their statement is that all of
 them "the true Papago" settling at Archie scattered seed which
 blew down the valley as far as Mesquite Root, thus establishing
 their claim to the land. Komelik, which is even farther away was
 a later offshoot.

Archie Village Units

Archie (aatci, the Narrow Place)

At the head of the Santa Rosa Valley. Oldest settlement of
 the Papagos proper, and head village of its dialect division.
 Locale of the quadrennial harvest fest which is performed only
 by the four village units of this division. The village was visited
 in 1698 by Kino who found seven hundred people there and
 called it "the great rancheria of Adid" which he re-named San
 Francisco.² Archie's present Well is Cirenaca (airi nakia,
 saddle hanging) or San Lorenzo, and a few people have Fields
 at Beebhak.

¹ Bolton, 1936, p. 396.

² Bolton, 1936, p. 396.

156 as he could stand it. The daily discourses of his grandfather conditioned him, even before he could understand the words, to the same virtues required of adults: industry, peaceableness, modesty.

As an adult, he found little difficulty in coming up to the requirements of his society. Acquisitiveness and ambition need not burden him since all had about the same amount of property and prestige was discouraged. He could avoid the demands of war by becoming a shaman or a berdache. The feelings to be suppressed were: extreme ambition, desire for dominance, cruelty, curiosity. He might give a free rein to sex, (though there were a few restrictions for women) to play and to poetic imagination (phrased as the dreaming of songs.) Executives were not needed in a society which ran in such regular grooves, and it was the non-executives and artists who were at a premium.

Granted the form of understatement proper for Papago speech, he might indulge freely in various kinds of expression forbidden by modern society. He could say that he was afraid in battle and most warriors did say so. He could openly express grief and could weep in public. He could admit without shame that others were more intelligent than he. What he could not do was to show anger or stinginess, or jealousy, worst of all to admit that he did not love his relatives.

156 Almost everyone could live up to these conditions and few
762 acknowledged failure by being driven to suicide or insanity. Two ancient cases of suicide were reported, both for typically Papago reasons: one, inability to bear opprobrium and one the fear of being a burden in old age.

158 No insanity is reported from former times except that of a
732 shaman who "got too much power, ran around like a horse and died under a cactus." One case known now is being treated by the shaman with a crucifix. Several feeble minded and deformed children are to be seen at present though "we never had them before," and one wonders if the reason was that they were exposed in infancy.

156 The peaceable ideal was expressed in outward behavior by a
191 constant, smiling calm. Much talking and loud laughter are, even
195 now discouraged and a group of kin, reunited at a feast, take their pleasure by sitting together in smiling silence. When they do speak, it is in a low tone of voice made almost inaudible by the many whispered syllables of the language. Ceremonial speakers use the same tone and a shout is an anomaly even between cowboys in the open.

201 Facial expression varies between a good humored calm and a

THE DESERT PEOPLE

871 Service, one Presbyterian and three Catholic boarding schools, and a few public schools. Teachers on the Reservation are white persons or thoroughly acculturated Indians of other tribes, and the majority are women.

In 1941-42, the last school year before a great number of families left the reservations for war work, 1,469 Papago children were enrolled in school. Of these, 222 were under six or over eighteen years of age, so that only 1,247 of the 1,681 children of school age were enrolled. However, this number included 285 children who had enrolled in more than one school during the year or were living permanently off the reservations, so that 719 school-age children (about 44 per cent of the total) were not enrolled in any school during the year.³

Furthermore, attendance of the children who did enrol was very sporadic, the daily average of all schools being only 460 despite the fact that transportation is provided for those who need it. There were many reasons for such poor attendance: some of the schools are poorly located; many families take their children with them for seasonal work off the Reservation; and some need the help of their children with crops and herds. Two villages still migrate annually between fields and mountains. Furthermore, no pressure is exerted by parents on children who do not wish to go to school, and there is no official requirement compelling them to do so.⁴

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871 The problem of curriculum and method is as difficult as that of attendance. The great majority of Papago children know at most only a few words of English when they enter school. Only a third of the adults speak it; perhaps a tenth can read and write it, and a negligible number do so habitually. In the two western districts when this study was made, no Papago over forty spoke English; only ten of the parent generation did so, and, of these, four subsequently moved off the Reservation. As a general rule, even parents who know English seldom use it in the home, hence the child's first years of schooling must be mainly devoted to learning the language in which he is taught.

871 In the government schools the official aim is to aid the development of the child's personality and his adjustment to the world in which he will live, whether on or off the Reservation. The immediate focus is upon teaching the children how to make a living, to understand and make use of white culture. Methods are generally of the less extreme "progressive" type, and efforts are made to use teaching materials directly from Reservation life. Religious in-

3. Data from U.S. Bureau of Indian Affairs, *Program, Papago Reservations, Self Agency, Arizona*, p. 30.

4. Since the period of this study, the tribal council has voted to make school attendance compulsory (Tribal Ordinance No. 11, January 29, 1945). The present superintendent reports that "efforts to enforce this ordinance in some areas have been successful."

THE DESERT PEOPLE

872 The general objectives and methods of the schools have been discussed in chapter vii; here we report the child's reactions to them. The day at school described below is based largely on observation at one government school in Hikiwan District. Other government schools differ in details; those at Sells are larger and better equipped, and in several greater academic progress can be and is expected of the student.⁵

[191] The new pupil is seated with four or five of his age mates in a room accommodating all children from five through ten. He is not highly restricted in the schoolroom but can move around or talk with others as he wishes if he is quiet. Older brothers and sisters are eager to assist the younger ones, perhaps translating for them the teacher's instructions or showing them how to use school materials. The atmosphere is usually relaxed and pleasant. If the child begins school with no knowledge of English, which is very likely, one of his first tasks is to learn the English names for everyday objects. He learns to use elementary readers and to count up to one hundred in English. Before he goes on to the next group, he understands some spoken English and will answer simple questions, usually with "Yes" or "No." He is also taught a few rules of hygiene, which are reinforced by daily brushing of teeth and washing of hands and face at school.⁶ This process may take several years, but no effort is made to hurry him.

Manual skills are taught in artwork and in play with American toys; supervised play, both in and out of the schoolroom, is a part of the program. Lunch is prepared in the school kitchen by an Indian cook.

On the playground a child associates only with others of his own sex and age group. There is some interest in American games, but most play is unorganized. Boys play marbles, run and scuffle together, and enjoy the swings, slides, and teeter-totters. Girls rarely use the playground equipment. They may play jacks, but spend most of their free time loitering around the schoolhouse, watching the teacher or talking Papago with the cook. In all groups quarrels are unusual. When any competition arises, as it occasionally does among the boys, relatives support one another, and children from the same village side together, regardless of age.

On most parts of the Reservation, going to school is the child's initial contact with whites. His first teacher is usually a woman. The youngster is ex-

5. Experience in the mission schools, with their more conventional curriculum and religious emphasis, is doubtless different, but the writer could make no observations of them because there are no mission schools in Hikiwan or Gu Vo districts.

6. Except among children in the extreme West, where schools are relatively new and there are few English-speaking Papago, youngsters often surpass the academic attainments described here by the time they are ten years old. This is particularly true in Baboquivari District.

177 are found in Sonora, and the discovery of one or two
 916 large placer mines has been due to these Indians.

231 The Papagoes are by no means badly off, as a rule,
 511 and they manage to make a good living where, so far,
 the white man's efforts have failed. Their herds, adapt-
 ing themselves to the arid conditions, are increasing and
 making the Indian prosperous and comfortable. Good
 mules now carry burdens which his wife or he himself
 formerly had to toil under; cheese is made from the milk
 of their cows and sold or used for their own consump-
 tion, and, above all, they have wheat and maize in suffi-
 cient quantities to last them all the year round. They

[439] also have wheat and occasionally some head of cattle to
 sell, obtaining in return commodities of civilized life.

[177] The white man's kitchen utensils are being acquired,
 412] and the women have begun to find it more convenient to
 use flour than to grind the grain on the metate. No
 native race, though keeping its language, can help chang-
 ing its ideas under such conditions. In a very few years
 there will be no more interest attached to the Papago
 than to the native descendant of the once proud Aztec
 in the suburbs of the City of Mexico.

● 191 Although the Papago in Arizona always insists upon
 182 speaking his own language, still he is rapidly losing his
 177 aboriginal beliefs, customs, and habits; even basketwork,
 for which the women of the tribe were noted, is falling
 into decay. Both in Arizona and Sonora the Indians
 have completely adopted the white man's garments.
 177 Some old man may still be found in the more remote
 291 parts wearing his aboriginal apparel, consisting of a

GRATEFUL RAIN

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000 straw, barley, or wheat, the usual feed for animals. If our horses had not been hardy creatures of the desert, we should not have been able to move about much at that time of the year. I decided to return to Menager's store, at present called Indian Oasis, where we might succeed in securing forage.

A Papago was an efficient clerk in the store. Near by [177] was a small village of civilized Indians; the women, who had been to school near Tucson, after a while responded [191] in English, very softly spoken. A phonograph, which was the only one I saw in the Papaguera, was produced and operated for my entertainment. Many Indians came into the store from the neighboring country. As they [261] were not in the habit of carrying provisions, they were hungry and looked it. I treated them to a generous [796] breakfast and my reward was the information which they volunteered concerning one of their festivals, connected with the gathering of the fruit of the sahuaro, the giant cactus. It was to take place the next day at a rancheria called Noria, situated in the Comobabi Mountains at no great distance, and I decided to go there.

Opportunely for my journey, in the evening of July 4 unusually heavy rain fell during forty-five minutes, the storm making short work of my tent which I decided to leave behind here on account of its being so large and inconvenient. Nearly an inch of rain must have fallen, bringing about in this brief space of time a remarkable change in the appearance of the landscape. The dry creek ran with water and the playa below was changed into a shallow lake, the frogs filling the air with their loud,

NEW TRAILS IN MEXICO

ject with their poles. Each game was played with much agility and lasted only a few minutes, the participants keenly enjoying the sport. Formerly as many as twenty women on each side took part in this game.

774 I ventured to take snapshots and, strange to relate, it
524 was not resented. A boy showed me how to swing a
291 bull-roarer, and we all had a good time. Though the
● 191 wearing apparel of these people and most of their utensils came from the white man's store, still, neither English nor Spanish was spoken, only Papago. They behaved something like natives who have not been much in contact with whites, and these "poor heathen" were the nicest Papagoes I met on my whole expedition. The entertaining crowd would sometimes retire as one man, then after a while they would return again; they were curious without being troublesome. One of the humorous sisters told me that in the rancheria of Santa Rosa, which was my next goal, there was much to be seen that would interest me, if I made friends with the principal men. She also had a house there, she said, which was at our disposal, and she gave us directions as to how to find it, for Santa Rosa was a big place.

361 It is, in fact, the largest summer rancheria in the
609 Papago tribe, and people from several clusters of winter habitations gather here to the number of about five hundred. The houses are scattered over an area of nearly two miles square. Its native name is Kuátshi (Big Peak). I entered this old-fashioned rancheria with much expectancy of gaining further knowledge of the beliefs and customs of these people. Water from the

seemed able to live here. The prevalent vegetation¹ was, as usual, greasewood with salt bushes now and then. Low sand dunes were visible here and there.

The Pimas of Kohatk I found to be good-tempered, affable people. The women cut their hair in front so as to have bangs and they are good-looking. These natives seem to be somewhat under Roman Catholic influence and have abandoned their native feasts. Photographing was as much detested here as elsewhere. The sight of my camera would make the children take to the woods and the old men hurriedly disappear on hands and knees into their dome-shaped huts.

I heard neither English nor Spanish spoken, but the inhabitants have adopted the frontier man's way of living, frying their meat in lard and adding quantities of it to their beans. They buy white flour and make unwholesome tortillas in boiling lard. This heavy, poorly cooked food forms their daily regime, without any variety. A small bucketful of coffee is distributed at meal-time both in the middle of the day and in the evening. They possess cattle but, like most white ranchers, are too lazy to milk the cows. The meals are appropriately served on plates of cheap crockery and cups bought in the white man's stores. The participants give audible evidence of consuming more lard than is good for them, and, were the facts known, "to be as dyspeptic as a civilized Indian" would be an adage. Think of the anomaly of leaving wholesome, natural, well-cooked dishes for a diet of lard and the cheapest kinds of canned goods.

Contrary to the universally accepted opinion, the cui-
 1 [i.e., in the country between Avekam and Kohatk.-Au.]

- 609 sion, the Indians taking us to be *celadores* or mounted inspectors from the Sasabe custom-house, who at uncertain and mostly long intervals make tours along the border line. There are two hundred miles from Sasabe to the Colorado River, but the inspectors seldom or never go beyond Sonoita. The Indians seemed relieved at being correctly informed and were kind and gentle.
- [191] They no doubt understand Spanish, but if spoken to would answer only in Papago. Two kinds of small [136] wading birds were noticed at the dam and in the morning up to noon the coyotes would fearlessly come to drink. Some Mexican cowboys passing by lassoed one and then let it go again.
- 241 On the day of our departure we passed one of the fine fields which the Papagoes have here. The maize had been stored away, but two huge heaps of squashes were piled on the field; near one of them sat two women, cutting them up into long ribbons. When nearly dry these are folded up in convenient bundles and kept for winter use. There was only one small jacal in the middle of this field of plenty, and thither I directed my steps to buy some watermelons. Here also was a woman making 241 ing squash ribbons, great numbers of which were hanging, 251 ing, festoon-like, to dry from the branches of a tree outside.
- 261 All these women came from other parts of the country 476 and were preparing to take away as much as they wished in accordance with the ancient custom which prevails at harvest time of those who have sharing with those who are less fortunate. If a Papago is known to have been

The total number is 1,296, at least 50% of the Papago labor force.

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[184]

These are the individuals who must be classified as "underemployed." They are predominantly reservation residents, and, as will be seen later, are drawn from the Papago population with little or no formal education.

The magnitude of the underemployment and unemployment problem is shown even more clearly in an analysis of Table 17. ¹/_A Three hundred and ninety individuals are recorded as living on unearned income (mostly welfare) and 254 individuals are recorded as being unemployed (mostly unemployable). The two classes together constitute 644 and when we add these to the 1,296 who are underemployed there is a total of 1940 Papagos, 19 years of age and over, who are unemployable, unemployed, or underemployed in a total adult population of 4,440 on whom we have employment data. The percentages are as follows: Steadily employed, 28%; unemployable, unemployed, or underemployed, 44%; housewives 24%; and students 4%.

[657]

Anyone interested in the "Indian problem" knows that it is the above group of underemployed and unemployed Papagos--almost half of the adult population--who must be the subject of central attention. These are the adults who have only common labor to offer in an industrialized society which is cutting its need for common labor every day. These are the adults who cannot speak English, or handle it badly, who have had little or no formal education, and who were raised in the relative isolation of reservation communities.

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It is not assumed by the Bureau of Indian Affairs or by the tribal government that time will take care of the problems of unemployment and underemployment among Indians. A number of programs--employment assistance, vocational training, adult education, community development, and social and health service programs have been established in order to give special assistance to Indians. The range and type of services, and the numbers of Indians for whom these services are made available, however, are not in proportion to the magnitude of the Papago social and economic problems as they are defined in this report.

¹/_A [See Table on P. 98--ANALYST] 104

forces, compared with 66% among those living off the reservation. The difference
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 14 in the number of Papagos who are unemployed or who live on unearned income:
 358 with unearned income live on the reservation, compared with 32 off the
 reservation and 174 unemployed persons live on the reservation, compared with 80
 off the reservation.

Employment and Education, Age and Origin. Among the administrative
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 population, 19 years of age and older, 34% has had no education or has not gone
 beyond the fourth grade in school, 39% has had a fifth grade through eighth grade
 education, and 28% has had one year of high school education or more. Less than
 one percent has attended college and less than one percent has had formal voca-
 tional training. Comparable percentages for the United States as a whole in 1959 [171]
 among individuals 18 years of age and older are: no education or less than five
 years, 7%, up to eight years of education, 27%, up to twelve years of education,
 48%. Sixteen percent of the adult United States population has attended or
 completed college, (U.S. Bureau of the Census, 1959).

The Papago level of education is no surprise when the history of formal
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 education on the reservation is known. It does come as somewhat of a surprise,
 however, to learn that Indians with a few more years of education find better jobs
 and steadier jobs than those that have had less than four years in school. The
 data are in Tables 19, 20, and 21. The reason can perhaps be traced to better
 facility in English which would be expected of the Papagos who have received an
 education beyond the fourth grade. The data, however, are contrary to similar
 [191] •
 [114]
 information secured on the Colorado River Reservation (Kelly, 1959). Seasonal
 agricultural workers have a lower than average percentage of individuals who have
 completed the fourth grade while non-agricultural wage workers are above the
 average. Only seven percent of the skilled off reservation wage workers have had
 less than five years in school (See Table 20).

[Text continues on p. 109]

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Negros who have absorbed more Anglo-American culture and are therefore less subservient.

SKILLED FARM WORKERS

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The more skilled Papago farm laborers will be least affected by mechanization in the cotton fields. There is no foreseeable way of mechanizing the process of irrigation in the immediate future (although it could be done), so demand for Papago irrigators will continue. And they are good irrigators when experienced. As one cotton grower remarked only half-jokingly, "The Papagos are the only people I know who can make water run uphill!"

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Another quality in the Desert People that makes them attractive to Anglo farmers is their pseudo-subservience. Employers say an Indian will never argue with you; he'll do a task your way, but if he doesn't like it he just leaves. Anglo farmers seem to prefer this kind of action to arguments and recriminations from workers of their own group, or Negroes or Mexican-Americans. It arises from the deepest wells of Papago personality. [183] "In addition to belief in magical and supernatural forces, the main behavior requirements for smooth functioning of the Old Papago society were work, co-operation, and avoidance of aggression."¹ [867] These ideas drilled into the Papago child from infancy make the Papago adult a nearly ideal employee from the Anglo point of view.

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[293]
Advantages of behavior the Desert People have in finding farm jobs in southern Arizona are somewhat offset by their relatively poor understanding and command of the English language, and the high incidence of drunkenness among the men. However, the most serious disadvantage the Desert People will labor under when cotton cultivation and harvesting reaches full mechanization will be lack of skills.

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Of course, irrigators and general farm handy men who clean ditches, feed cattle or poultry, mend fences, and perform simple tasks on hay balers and other machines will still be hired. But their pay will be relatively low compared to tractor operators, especially machine picker drivers, and other skilled men. Papago farm workers have little opportunity to learn these skills, and mechanization may sweep the cotton fields leaving them all performing lowlier tasks.

¹ Joseph, Spicer and Chesky, 1949, p. 211.

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REPORT ON INDIANS TAXED AND NOT TAXED.

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The Papagos are not addicted to intoxicating drink, but smoking and gambling are so common among them that they will even stake their clothing on races, either by men or horses, and on the simple games with which they are familiar.

RELIGION.—The Papagos are nominally Catholics. Adults and children wear crosses and charms. They believe in witches and evil spirits, and buy charms to insure good luck.

At the little village of Ki-ki-wah, where there are a number of returned scholars, it was said that a simple service was held by these "graduates", in which they explained on Sundays the things they had learned about the white man's religion. At the village called Gtinaight 2 Mormons have been living among the Indians for nearly 2 years.

EDUCATION.—The Papago youth of both sexes show considerable capacity for mental culture. Many of the Papagos speak Spanish fluently, even after having been at school for 2 or 3 years. When at home on their vacations they only hear Papago and Spanish, which tends to the disease of what English they have acquired. They are docile, mild in disposition, and well inclined toward their teachers. They learn slowly but surely. The chief difficulty of receiving any permanent benefit from educating them is that they are so disastrously affected by the conditions which meet them when they return to their homes. They virtually return to barbarism and all old influences of a nonprogressive character.

The boys readily learn improved methods of agriculture, also the trades of tinsmith, blacksmith, and carpenter, while the girls learn sewing, cooking, and the general duties of housekeeping.

SCHOOL ATTENDANCE.—During the 3 years of the Tucson Presbyterian mission school 73 Papago children have been enrolled. There are 36 now on the rolls. The number enrolled at the San Xavier reservation schools is about 30. At Sacaton there are 15 Papagos on the roll. The government school there is well conducted.

It will be seen that in the district visited, with the addition of the Papago scholars at San Xavier, not more than 100 in all of these children are in school. The total number of Papago children of school age is probably about 2,000. Their parents will exercise no authority to secure their attendance at school even when they wish them to go. Nor, on the other hand, do they hinder them if they desire an education.

PATHOLOGICAL.—The Papagos are very liable to consumption and pneumonia. This arises from the exposure to which they are subject in inclement weather, as all mud roofs leak in protracted rains and a pitch sufficient to carry off the rain would cause the adobe itself to wash off entirely. Many of the tribe are pitted badly with smallpox. Children are subject to measles and whooping cough in addition to lung difficulties. The Papagos have no medical treatment whatever among themselves, and in case of sickness resort to the "medicine man" with his charms.

The Indians seem to be able to deal with flesh injuries, but are powerless in cases of disease or fractures of bones. In acute local pain they sometimes put a pinch of cotton on the flesh and burn it there, repeating the process on a new spot at a little distance. Ordinarily their only resource is stoical submission.

SAN CARLOS AGENCY.

Report of Special Agent STEPHEN WHITED on the Indians of the White Mountain Apache reservation, Fort Apache subagency, and the Apache, Mohave, and Papago Indians of the San Carlos agency, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying reservations: (a) Aravaipa, Chilón, Chirikahwa, Kojotera, Mianhu, Nagellan, Mohavi, Pinal, San Carlos, Santa, Tonto, and Yuma-Apache.

The unallotted area of the White Mountain reservation is 2,338,000 acres, or 3,950 square miles. The outboundary here has been surveyed. It was established, altered, or changed by executive orders November 9, 1871, December 14, 1872, August 5, 1873, July 21, 1874, April 27, 1876, and January 30 and March 31, 1877.

Indian population June 1, 1890: White Mountain Apaches, 2,121; White Mountain reservation, Fort Apache subagency, 1,920; total Apaches, 4,041; Mohave reservation, 324; Yuma reservation, Mohaves, 240; total at agency, 4,622.

The San Carlos agency is situated on a mesa immediately below the junction of the San Carlos with the Gila river. The altitude is about 2,900 feet above sea level. The records of the United States signal service show that the highest temperature for the summer of 1890 reached, July 6, 109°, the lowest for the winter of 1889-1890 was January 20, being 20°. The earliest frost in the fall of 1890 was November 2, and the latest frost in the spring of 1890 was March 16.

The agent reports to the Indian Office that many government buildings at San Carlos are in bad order. They consist of: No. 1, an adobe building 1 story high, 30 by 60 feet, one-half used as agent's dwelling, one-half for storehouse for grain, \$1,000; No. 2, a 1-story adobe, built around a court, whole length about 300 feet, used for agent's offices, telegraph office, several rooms for dwelling, storerooms, shops, etc., whole in bad order, needs new roof, \$3,000; No. 3, several small adobe buildings in rear of No. 2, used for shops, storerooms, etc., \$200; No. 4, an adobe building, 1 story high, 33 by 53 feet, used as a meal shop, \$800; No. 5, an adobe building, used for doctor's office and hospital, in bad order, \$500; No. 6, a new stone building, 1 story high, 30 by 120 feet, with 4 cross partitions, built for storage, \$5,000; No. 7, a stone building, same size as No. 6, now building, for shops; No. 8, a frame steam gristmill, \$6,000; No. 9, a frame water gristmill (at Fort Apache), \$6,000.

The statements giving tribes, names, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.